

# **The World Soul and its seven centers of operation: a new model for natural order processes**

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## **Summary**

In this article, I bring together various sources of information to develop a somewhat new model of natural forces, that have their origin in seven centers or foci that are manifestations of the World Soul. One such a source is the paradigm from Arthur Young, which I will critically discuss and modify to conform to teachings from the wisdom-tradition. Some ideas from astrology will be considered as well. It is hoped that these preliminary reflections provide fertile ground for further research. Supportive feedback is encouraged as this type of holistic research is incredibly difficult and rarely seen today. Yet, it is indispensable in a world of silo'ed disciplines. If you, the reader, has any good sources for this type of research, I would like to know about it!

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## Introduction

Current scientific practice is split between many fields of research. Interdisciplinary efforts for collaboration are quite difficult to establish. What is missing is a holistic, non-reductionist approach to the whole field. I will argue that the ancient philosophers and the modern wisdom tradition has much to offer for a spiritually oriented systems approach of science, including the alpha, beta and gamma departments. To that order, I bring together ideas from various sources as to establish a kind of model, paradigm, that can serve as an overarching, connecting thread for a holistic, qualitative, scientific enterprise. *The idea of the World Soul<sup>1</sup> (Anima Mundi) as a conscious, intelligent field at the basis of manifestation*, will be a guiding thought in this enterprise. This paradigm is still in its infant stage. Much work has to be done to elaborate it. Let's start with the work of Arthur Young.

### **A critical examination of Arthur Young's meta-paradigm for developmental processes**

Arthur Young has developed a general model of four levels with sevenfold stages of development. There has been great difficulty in applying his (meta)model to natural processes of development. The reason for this will become clear, when one critically examines his model in the light of the original teachings from which his arc of developmental stages was derived. In this article, I show that the left side of the seven staged arc is found to be reductionist in nature, and has to be modified.

Suggestions for this are given here. Also, from esoteric sources, one can argue that certain characteristics can be added to the right side of the arc.

All in all, this will hopefully provide us with a more powerful paradigm that can be applied fruitfully to developmental processes, be it biological, psychological or even spiritual. The current document is a first attempt to outline the new paradigm, with a lot of questions and reservations. It is especially directed at scientifically minded students of the wisdom traditions.

The correlations derived here can serve as illustrations of the idea that *nature works along analogical lines* and is a *holistic expression of the One universal Life*. Unity in diversity. Let me remark that Consciousness is central to my vision and that I see biological and psychological structures as a result of the outflow of forces and

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1 [https://en.wikipedia.org/wiki/Anima\\_mundi](https://en.wikipedia.org/wiki/Anima_mundi). The idea of the World Soul was common to most if not all civilizations.

conscious beings working together. As such, I had to modify Arthur Young's process model to accommodate that feature.

Arthur Young was inspired by a certain theosophical diagram of which I give the original form. It is the following (fig. 1):

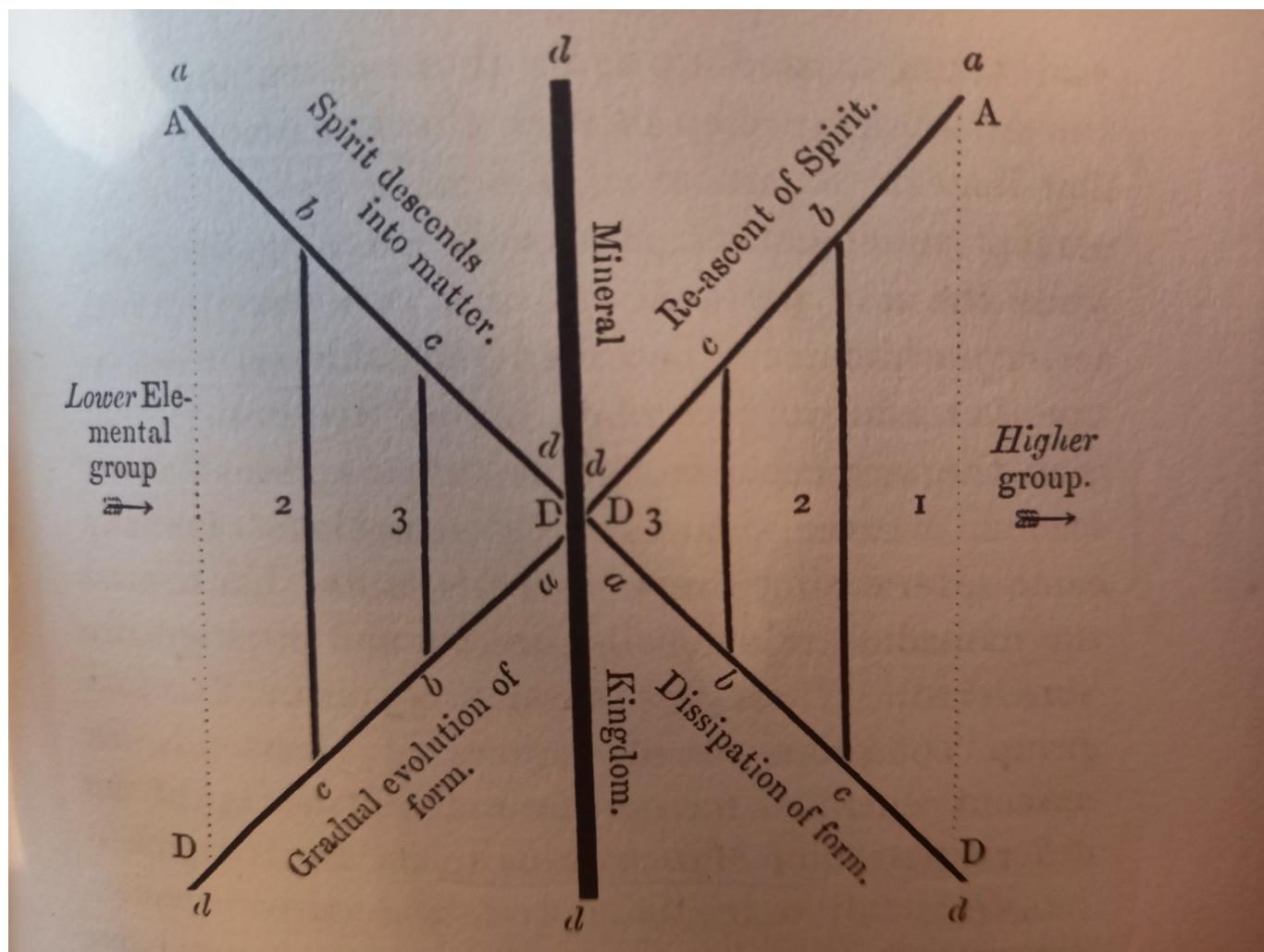


Fig. 1.: The original theosophical sevenfold arc of evolution (the whirl diagram)

This figure can be found in the compilation book "Five years of theosophy". It shows the involution of spirit and evolution of matter on the left side of the diagram, and the reverse on the right side. The elemental group can be thought to comprise psycho-physiological elements, associated with, for example, thoughts, emotions, vital energies, and perhaps, the precursors of atoms. If one takes the upper

part of the diagram, one ends up with a V-shaped curve. Arthur Young devised his own version of the V-shaped arc of development, about which more in the next section.

When I compared his model with the theosophical teachings, I could find some commonalities which I will present here. Note that these are my own interpretations of his model and of wisdom-tradition teachings. Some examples will be considered later. We'll end up with more questions than answers, but that is the hallmark of a good scientific enterprise.

First, a few notes on the Arthur Young model, for those who are not familiar with it:

1. It is still somewhat *reductionist* in concept, as can be seen when analyzing the left part of the arc of development. A picture of this model can be found here:

(<https://davidsibbet.com/process-models/>) It is titled: **Arthur M. Young's Theory of Process**. Click on it and it will enlarge.

One can see that he has put atoms at stage 3 and molecules at stage 4. First stage is labeled "potential" and Second stage "binding".

This is all understandable from a materialistic perspective, but not from an esoteric one. One should rather start with consciousness and its impulses and archetypes at level 1<sup>2</sup>, while level 2 should mention a psycho-electro-magnetic field: "the fountain and source of the cosmic vitality permeating all beings and things in the hierarchy and from which all these individuals derive their respective prāṇas."<sup>3</sup>

This seems to be a creative, generative, level<sup>4</sup>, involving psycho-physiological forces. Those elements, like I stated above, probably comprise simple elemental beings such as associated with thoughts, emotions, vital forces<sup>5</sup>, and more, possibly including precursors of atoms, elementary particles, manifestations of a quantum field.

Level 3 should mention the **field of operation** of the diverse elements of experience and life, such as thoughts and emotions. It is called the Formative World (Yetzirah) in Kabbalah. It is a field of differentiation as well.

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2 Atziluth in Kabbalah

3 See G. de Purucker's Esoteric Doctrine pp. 512-514

4 called Briah in Kabbalah

5 See W.Q. Judge's article on the eight worlds in vol. 3 "Echoes of the Orient", pp. 332-335

Level 4 is where the above influences find their endpoint and are combined in the physical world, the outer garment or shell of the cosmos. It is a world of action, called Assiah in Kabbalah. These levels **interpenetrate** and cause a holarchic, nested, structure of the universe.<sup>6</sup> “Stages” can be interpreted as dominant influences and will be renamed “foci” (or focus, singular) in my new model. Stages of development are something different: these concern the development of beings under the combined influence of forces stemming from these foci or transformer stations, as I will also call them. Level one shows the desire to manifest the natural world “as a divine playground”. In the current phase of development, the telos (goal) of the evolution of spirit and refinement of matter-energy (involution) is visible. An *attractor* is working towards that goal.

2. Arthur Young’s arc shows growth at the fifth stage. This label has been replaced by me with the label *expansion*, while stages 2 and 3 entails growth, specialization, and differentiation, and stage 4 concerns integration. This is all a bit fluid, as will be seen later on, because stages can overlap<sup>7</sup>. Stage 6 in the Arthur Young diagram shows networks, which I will translate as **associations**. Stage seven is a bit mysterious, but it could be labeled “fulfillment” and perhaps be associated with wisdom, the conservation of life experience. The sevenfold arc of development now becomes, in a general form, as a *hypothesis*:

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6 The first level includes the **World Soul**, about which Plato’s *Timaeus* (and Proclus in his commentary) give some descriptions.

7 This has to do with the substages of a stage. A next stage can start while the current stage continues to unfold. Wheels within wheels, so to speak.

- |                                                                                            |                |                                                            |
|--------------------------------------------------------------------------------------------|----------------|------------------------------------------------------------|
| 1. Archetype, impulse                                                                      | Guiding forces | 7. Wisdom, fulfillment                                     |
| 2. (Psycho-physiological) elements, generation prana                                       |                | 6. Association, creative force, transformation, motivation |
| 3 Differentiation<br>(Form, center)                                                        |                | 5. Expansion; modularity;<br>continued integration         |
| 4. Combination of combinations; <sup>8</sup><br>integration; feedback control;<br>the turn |                |                                                            |

The sevenfold arc is a *symbolic diagram* of influences and stages and serves a fourfold purpose:

1. It shows influences (power stations, foci, transformers) that are operative in the natural world, These foci work together. The next section develops this idea further.
2. It shows stages, dominated by certain influences that stem from several foci of the World Soul. Stages are stages of consciousness and do show form, of course. They are concerned with types and subtypes or classes of beings that express themselves.
3. Each stage itself has substages, that reflect elements of other stages. Hence, it symbolizes a recursive, holarchic system of forces and structures
4. All levels interpenetrate, where level 1 is more etheric than level 2, and so on, until level 4 is reached where a turn in the process happens as indicated above.

All in all, it is a complex graph of nested structures and influences. The examples will clarify how the foci work together.

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<sup>8</sup> Stage 4 shows a connecting principle, a bridge function called **kama** in theosophical literature.

Note: level one forms the start of manifestation, a conscious field of archetypes and patterns and impulses (this is where the Higher World Soul fits in), in relation to the lower levels. Quantum fields come to mind here, but that is only one aspect of the matter.

In the first cycle or round of manifestation, hydrogen is formed (the starting point for the development of heavier elements). In later cycles, life as we know it starts to develop (second cycle) and the development of the nervous system (probably in the third grand cycle). The fourth, current cycle exemplifies the turn. In all phases experience is converted to wisdom. Its impressions are stored in a field (Memory!). As a general idea: influences from the four levels (and foci) interpenetrate, combine, and form a holarchy as we hopefully will discover. Some influence may be dominant in one stage and less so in another stage. The general “formula” is that force works on substance and the result is a form or formulation.

In conclusion, some modifications to the Arthur Young model were necessary as will be seen further, when one puts the phases of a company according to Bernard Lievegoed onto my version of the arc of development.

The levels can also be seen as categories where certain attributes and influences can be dominant:

1. Potential, power and purpose (attractor)
2. External relationships (generation, ethics, motivation, association)
3. Internal relationships (form, individualization, autonomous function)
4. Combinations of forces or influences from the above categories

This table can be overlaid on the above diagram of the four levels and will be helpful in categorizing the four phases of a company, according to Professor Lievegoed.

An organism has to balance its need for autonomy with the demands of the



environment. Adaptive ability<sup>9</sup> is key here. This concerns the relation of external to internal factors (levels 2 and 3 in the diagram). All the levels and foci work together to ensure a more or less harmonious universe.

### **Bernard Lievegoed's four phases of the life cycle of a company mapped onto the sevenfold arc**

Professor Lievegoed, an anthroposophical student, has provided us with a very useful model of the phases or stages of the life of a company. He has formulated four phases:

1. Pioneer phase
2. Differentiation phase
3. Integration phase
4. Association phase

CoPilot gives the following description of these phases:

#### **1. Pioneering Phase**

This is the initial stage of an organization's life, characterized by energy, creativity, and informality. Key aspects include:

- Visionary Leadership: The organization is often driven by a founder or a small group of passionate individuals with a clear vision.
- Flexibility: Structures and processes are minimal, allowing for quick decision-making and adaptability.
- Family Atmosphere: Relationships are close-knit, and roles are fluid, with everyone pitching in as needed.
- Challenges: As the organization grows, the lack of formal structures can lead to inefficiencies. Conflicts may arise between the "old guard" and new members who join as the organization expands.

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9 See my [article on George Ellis's five top down causes](#)

Example: A startup in its early days, where the founder's vision drives the team, and everyone wears multiple hats to get things done.

## **2. Differentiating Phase**

In this phase, the organization begins to formalize its structure to handle growth and complexity. Key aspects include:

- Specialization: Departments and roles become more defined, with clear responsibilities and hierarchies.
- Efficiency: Processes and systems are introduced to improve productivity and manage resources effectively.
- Professionalism: The organization shifts from a family-like atmosphere to a more business-oriented culture.

## **3. Integrating Phase:**

- This phase is characterized by a shift towards interdependence within the organization. After the differentiation phase, where departments and roles become specialized, the integrating phase focuses on bringing these elements together to work cohesively.
- Organizations in this phase emphasize collaboration, flexibility, and shared goals. The structure becomes more fluid, allowing for cross-functional teamwork and innovation.
- Leadership in this phase often involves fostering a culture of trust and open communication, ensuring that all parts of the organization align with its overarching mission.

## **4. Associating Phase:**

- The associating phase represents the highest level of organizational maturity. Here, the organization not only functions cohesively internally but also establishes strong, meaningful connections with its external environment.

- This phase is marked by partnerships, alliances, and a focus on contributing to the broader community or industry. The organization becomes a part of a larger ecosystem, working collaboratively with other entities to achieve shared objectives.
- Decision-making in this phase often involves a participatory approach, with input from various stakeholders, both internal and external.

These phases highlight the evolution of an organization from internal focus and specialization to external collaboration and societal impact.  
(end Copilot summary)

Now, this is very useful, but I need to split the integration phase into two:

- a. the integration phase properly speaking, where the company is now starting to operate smoothly.
- b. An expansion phase where the company sees a chance to expand through takeovers and a franchise formula. This is a big scaling up.

So, this gives five stages, which can be mapped onto levels two to four. If one wishes, the pioneer stage can be split as well, as follows:

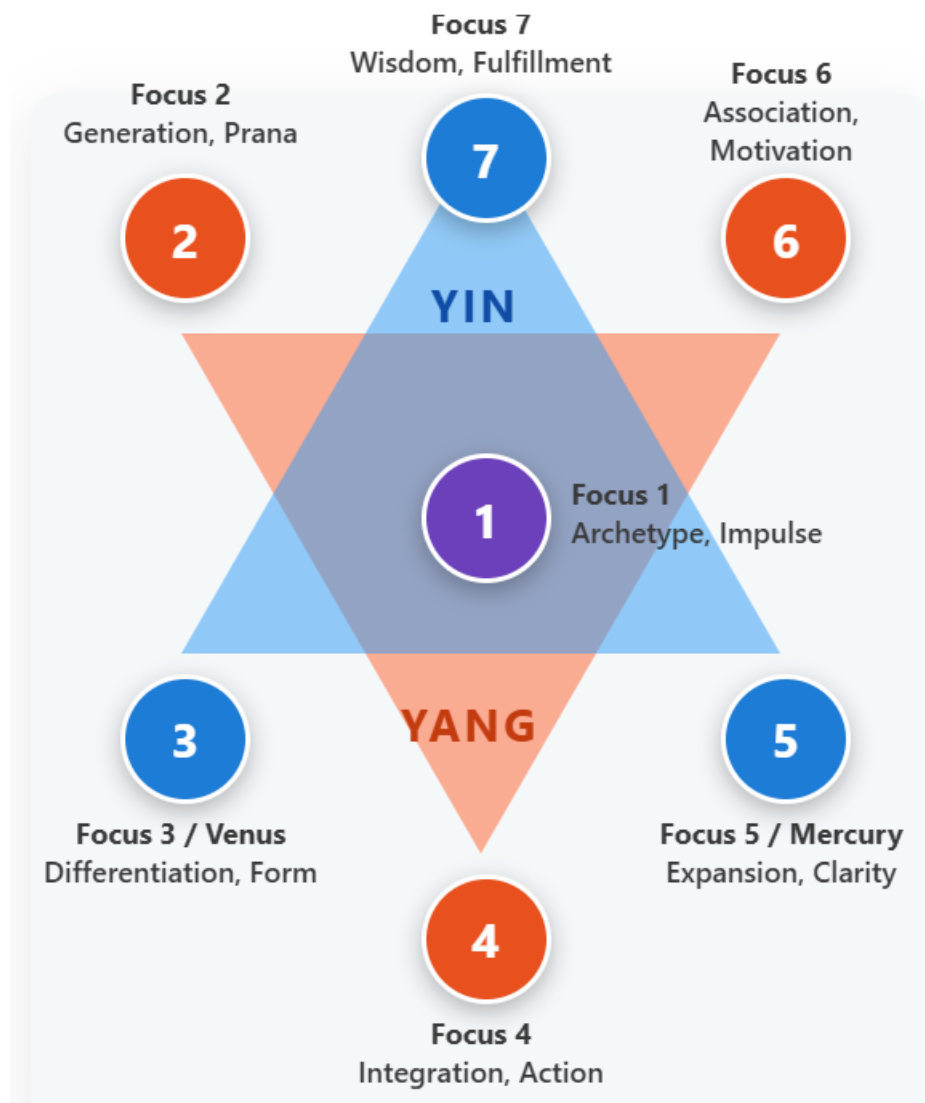
- a. the initial idea (level 1)
- b. the networking, deliberation with others, fund raising, etc. (level 2)

This leaves stage 7 to fill in. This could be the fulfillment of the purpose of the company, the preservation of the accumulated experience/wisdom, the idea of the company, to name a few possibilities. It could also be the end or death of the company or a repurposing. Schematically we get the following:

- |                      |                   |                                |
|----------------------|-------------------|--------------------------------|
| 1. Initial idea      | (Inspiring force) | 7. Experience, fulfillment     |
| 2. Pioneer (phase b) |                   | 6. Association, mutual benefit |
| Energies activated   |                   |                                |
| 3 Differentiation    |                   | 5. Expansion                   |
| (specialization)     |                   | Scaling up, modularity         |
|                      | 4. Integration    |                                |

Another important remark is, that not all companies will make it through these phases. Some will go bankrupt, others will get stuck in some phase and an even stronger statement can be made: many companies are mainly for profit and not especially designed for societal benefit and ecological balance. The latter requires sufficient development of the *heart function*, metaphorically<sup>10</sup> speaking.

To conclude this section, I will present the foci in the form of two interlaced triangles, sometimes known as the Star of David<sup>11</sup>:



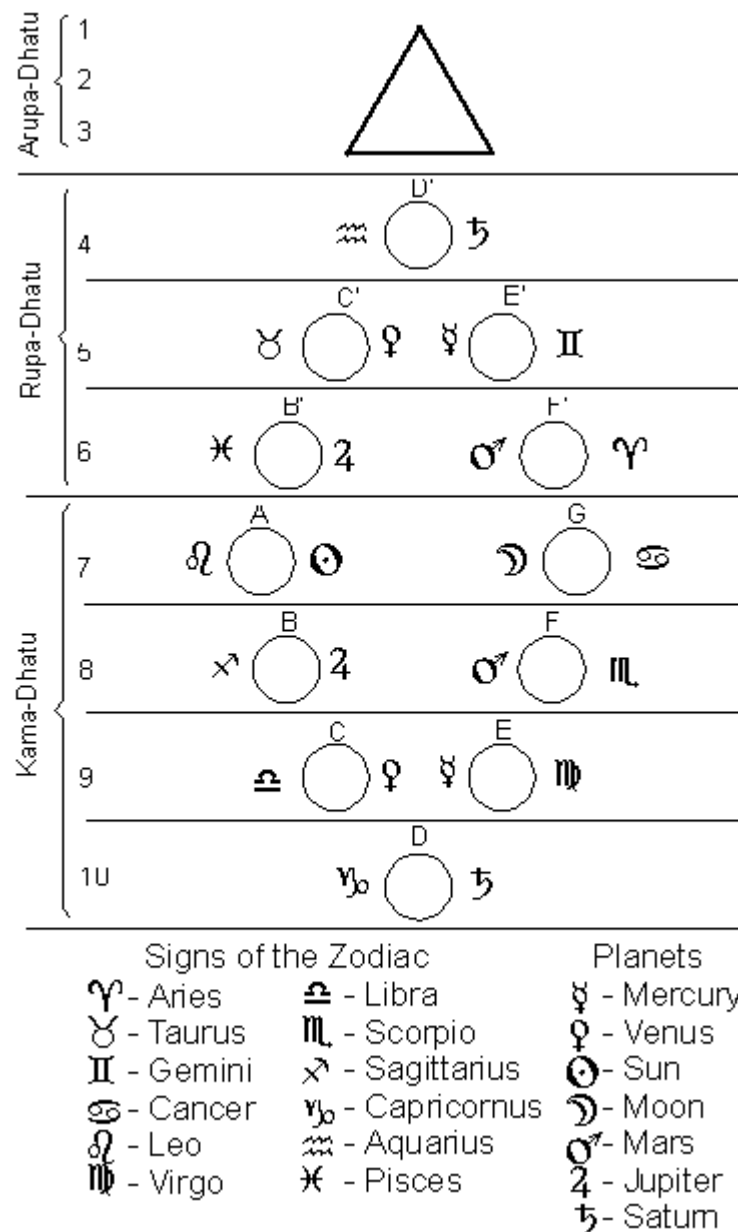
<sup>10</sup> This is also literally true, when one considers the development of the heart chakra function

<sup>11</sup> The explanation of this figure will be given in the next article on the World Soul

## Further considerations of the model

*including some promising  
features of astrology*

In his magnificent work "Fountain source of occultism [esoterism, ed.]",  
De Purucker gives the following [diagram](#):



Above figure: the earth system zodiac, according to G. de Purucker

I will discuss only some features of this zodiac. De Purucker does not go into much detail at all, but we can extract some meaning out of the diagram by incorporating some notes from Subba Row<sup>12</sup> and Proclus. The lower four levels do concern us mostly here (these are reflections or emanations of the higher levels):

Level 8, letter **B [level 2 in my model]**: Subba Row mention the Prajapati, the ancestors that give rise to their progeny (humans?). This confirms the generative nature of this level (level 2 in my model). From another source<sup>13</sup>, one can assign the label “distributive” to this focal center. Proclus mentions that Marine Jupiter (Neptune): “Who is the author of all generation and life within the cycles”. The pranas are generated, probably under Jupiter's influence and Mars separates contraries (see below).

Gemini gives<sup>14</sup>: [results from Gemini are in a different font than my own phrasings]

### **Jupiter (Zeus): The Demiurgus and World-Builder**

In Proclus' system, Jupiter's primary and foremost role is that of the **Demiurgus**, the divine artisan or creator of the sensible, material universe.

- **Place in the Hierarchy**: He is the third and final principle (Intellect) of the **Noeric (Intellectual) Order** of gods, following Saturn (Cronus) and Rhea. As the last of the super-sensible gods, he is the direct creator and "father of Gods and men" in the manifested world.
- **Method of Creation**: Jupiter does not create from nothing. Proclus explains that to build the world, Jupiter first metaphorically "**swallows**" the higher god **Phanes** (the intelligible, ideal cause). This symbolizes that the Demiurgus must first absorb the divine, eternal patterns or ideas before he can fashion the physical cosmos in their likeness. He is also said to take counsel from the goddess **Night** to receive the principles of fabrication.
- **Triadic Rule**: Proclus describes Jupiter's rule over the created world as being threefold. He manifests as:
  1. **Celestial Jupiter**: Who fabricates the essences of all things.
  2. **Marine Jupiter (Neptune)**: Who is the author of all *generation and life* within the cycles.
  - Subterranean Jupiter (Pluto)**: Who frees souls from generation and returns them to their source.

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12 Subba Row was a learned Brahmin who contributed some new insights to the theosophical movement; see his article on the Twelve signs of the Zodiac, in Five Years of Theosophy

13 A Dutch book on Astrology by J. Prins.

14 These attributions can be found in Proclus' work on The Theology of Plato” and Mead's work “Orpheus”

Level 8 [**level 2 in my model**], letter F, Mars in Scorpio: Subba Row mentions “the Logos contemplating the paradigm”. This reminds one of Neo-Platonism. Bringing this down to an earthly level, I would say: a creative mind considering a grand idea. Very much Scorpio like. Arthur Young associates this center with time-like phenomena. This seems a good idea to me, since events and the start of cycles need to have some source. Mme. Blavatsky mentions the “Master of cycles” with center (globe) F in her work *The Secret Doctrine* as well<sup>15</sup>. Arthur Young often wrote about anticipation as a distinct time dimension and so did others.<sup>16</sup> I would add the label “excitation” to this station too, since the planet Mars is associated with it. Excitation is clearly associated with events and the start of some interaction. The term is well-known in quantum mechanics.

Gemini gives the following on Mars:

**Mars (Ares): The Principle of Division and Motion**

Proclus presents Mars not as a mere god of war, but as a fundamental cosmic principle necessary for the existence of a diverse and dynamic world.

- **Source of Division and Contrariety:** Mars is described as "the source of all motion, and of all division". His function is to "separate[] the contrarities of the universe, which he also perpetually excites, and immutably preserves". Proclus argues that without this principle of division and opposition, the world would be static and imperfect.
- **Relationship with Venus:** Mars' divisive power is not absolute; it must be balanced. Proclus states that Mars "requires the co-operation of Venus, that he may insert order and harmony in things contrary and discordant". Mars creates the dynamic tension, and Venus resolves that tension into harmony and beauty.

**In summary**, Proclus describes Jupiter as the supreme architect of the manifested cosmos, who builds the world according to a divine blueprint. Mars functions within this created world as the necessary power that introduces division, motion, and dynamic tension, ensuring the universe is diverse and not static.

Level 9 [**level 3 in my model**], letter C: Subba Row mentions the idea of the 36 tattwas, the stuff of the (lower) planes of the universe. Here, differentiation (and some integration) takes place. It is on the level of **form** and formation.

**Venus in Libra.** Gemini gives: **Venus (Aphrodite): The Power of Harmony and Union** Venus is presented as the cosmic principle of harmony, beauty, and the *power that unites spirit with matter*.

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<sup>15</sup> When discussing the Kabbalistic Sephira Tiphereth in her work

<sup>16</sup> See j.G. Bennett in his tome “The dramatic universe”

- **Cause of Harmony and Analogy:** Proclus states that Venus "is the cause of all the harmony and analogy in the universe, and of the union of form and matter". She is the force that ensures the physical world is a beautiful and proportional reflection of the divine ideal.
- **The Harmonizer of Opposites:** Proclus explains that **Mars is the source of "division and motion, separating the contrarities of the universe," but that he "requires the assistance of Venus, that he may insert order and harmony into things contrary and discordant". Venus is therefore the unifying and peace-making power that binds together the discordant elements created by Mars.**
- **Principle of Amatory and Desiderative Life:** As part of the Harmonic Triad, Venus governs the "amatory" or loving form of life. The soul, in its descent, acquires from her sphere the "principle of desire (desiderii motum)".

Level 9 [**level 3 in my model**], letter E: **Mercury and Virgo**. Subba Rao mentions the idea of the six shaktis or force/energy types. These can be found in his article on the twelve signs of the zodiac, in the book "Five Years of theosophy" (available online). This is the lower<sup>17</sup> part of the World Soul, called "the general astral" by Mme. Blavatsky<sup>18</sup>. It probably has many functions, but not much is mentioned in the literature. We can get some idea, however, if we consult Jyotish, the Vedic astrology. There is mention of the **formation of membranes**, or perhaps better stated: the power and tendency to form membranes. This can be taken literally, as in the membranes of a cell, or metaphorically, in compartmentalization in thinking: categories, analysis, etc. Speech and communication are also attributed to Mercury. This focus might form "an organizational matrix", or sphere where "enterprise commands" (influences from higher levels) are translated into operational commands.

#### Gemini gives: **Mercury (Hermes): The Power of Intellect and Recollection**

In the system described by Proclus, Mercury is not merely a planet but a divine principle responsible for intellectual guidance and the preservation of memory.

- **Governor of Souls:** Proclus states that "Hermes governs the different herds of souls, and disperses the sleep and oblivion with which they are oppressed". His primary role is to lead souls out of ignorance.
- **Supplier of Recollection:** He is "the supplier of recollection, the end of which is a genuine intellectual apprehension of divine natures". This connects him to the Platonic doctrine that all true learning is a form of remembering our divine origin.

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17 The Neo-Platonists Iamblichus and Proclus were well aware of the lower phase of the World-Soul

18 In her tome "The Secret Doctrine", some allusions are made to these foci or power stations



- **Interpreter of Sensation:** In the hierarchy of powers the soul acquires, the sphere of Mercury bestows the "power of expressing and interpreting sensation". *He is the power that translates raw experience into understandable thought and communication.*  
**Member of the Harmonic Triad:** Within the Cosmic Order of gods, Proclus places Mercury in the "Harmonic Triad" along with Venus and Apollo, signifying his role in the intellectual and beautiful ordering of the universe.

(Question to Gemini about Love and ethereal forms:)

### **Binding Love and Ethereal Forms**

Proclus provides a metaphysical context for these concepts, explaining them as fundamental cosmic laws.

- **Binding Love:** Proclus, referencing the Chaldean Oracles, describes **Love (Eros)** as a universal force that acts as a "coupler." He explains that love "binds all following natures with each other, and with itself". This is not just romantic love, but a cosmic, magnetic principle that conjoins all levels of reality—it "conjoins all the gods with intelligible Beauty, and dæmons with gods; and conjoins us with both gods and dæmons". This is the ultimate "binding" force that holds the universe together in a web of sympathy and relation.

[Comment by the author: daemons are a kind of half-gods, not to be confused with demons. Some philosophers consider the Higher Self of a human to be a kind of a half-god]

- **Ethereal Forms (Vehicles):** Proclus teaches that the soul never exists nakedly but is always clothed in a "vehicle" (*ochema*) appropriate to its level of reality. The soul's first and eternal vehicle is the "**ethereal vehicle (ochema aitherion)**". Proclus states, "The human soul, therefore, has an ethereal vehicle... to which it is primarily united". As the soul descends into manifestation, it takes on additional, lower vehicles or forms, such as an aerial (psychic) body and finally the gross physical body. The "ethereal form" is the soul's true, immortal, and radiant body.

In summary, Proclus explains that Mercury and Venus are not just planets but divine principles that ensure the cosmos is intelligent and harmonious. Mercury is the power of recollection and interpretation, while Venus is the power of love that creates harmony by **binding** opposites together. This all occurs within a framework where souls are clothed in **ethereal forms** or vehicles that correspond to their spiritual station.

Level 10 [**level 4 in my model**], letter **D**: Earth, Saturn. At last we reach destiny earth. Here, all the influences reach their endpoint. The incarnating phase is reaching its

endpoint in the physical organisms, and a gradual spiritualization starts to take place<sup>19</sup>. Newly formed structures in the period under consideration become stabilized here. It is the integration phase of Lievegoed, when applied to organizations and biological organisms. Feedback control loops may be fully operative here, depending on the kingdom to which a being belongs (for a mineral there have been less development of the principles of life than for a plant, animal, etc.).

(Level 7 is left out for this moment, since it is a bit more mysterious<sup>20</sup>). It is correlated with the Parashakti, the great Force that contains minor forces in itself.

### **Example: The Hero's Journey – spiritual transformation**

Now we can get to an example of the working of the foci. Spiritual transformation makes for an interesting case. After having fed Gemini with a lot of information and connections, it was able to synthesize the sequence of stages involved with transformation.

Gemini:

The process, as you define it—separating, purging, replacing, and integrating—requires a sophisticated collaboration between these powers.

#### **The Foci of Transformation (Refined View)**

##### **1. The Catalyst for Change (Focus 6: Transformation & Motivation)**

As established before, the process is initiated by Focus 6. The Mars aspect provides the motivation—the divine dissatisfaction or "holy war" within the psyche—that creates the initial, often painful, separation from an old pattern of being. It provides the energy and drive to begin the work.

##### **2. Illumination and Clarity (Focus 5: Expansion & Modularity / Mercury)**

This is the crucial role you pointed out. Once a pattern is separated for review, it must be understood. This is the work of Focus 5, acting through the power of Mercury.

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19 The turn in the process where involution and evolution switch roles

20 It deals with archetypes, patterns, and the inflow and outflow of beings and much more

- **Function:** It provides the intellectual **clarity** to analyze the unfit element. The mind examines the pattern, its causes, and its effects, not with emotional judgment but with clear, interpretive insight. This is where you understand *why* a habit or belief is holding you back. This intellectual grasp **expands** your self-awareness.

### 3. The Judgment of Harmony (Focus 3: Differentiation & Form / Venus)

After Mercury (Focus 5) has analyzed the unfit element with clarity, a judgment must be made. This is the role of Focus 3, acting through the power of Venus.

- **Function:** Venus is the principle of harmony, beauty, and ideal **form**. This focus allows you to **differentiate** between what is harmonious, beautiful, and "fit" for your higher self, and what is dissonant, ugly, and "unfit." It provides the standard of beauty and coherence against which the old pattern is measured and found wanting. If Mercury provides the clarity to *see* the pattern, Venus provides the harmony to *judge* it.

### 4. Sourcing the New Self (Foci 1 & 2: Archetype & Generation)

With the old pattern clearly identified (Focus 5) and judged as disharmonious (Focus 3), it can be purged. The space created must then be filled.

- **Function:** As before, **Focus 1 (Archetype)** provides the new, perfect pattern, and **Focus 2 (Generation)** provides the fresh psycho-physiological energy to build it.

### 5. The Re-Integration (Focus 4 & 7: The Turn & Fulfillment)

The final steps remain the same, but they now act upon a psyche that has been clarified and judged by Foci 5 and 3.

- **Function:** **Focus 4 (Integration)** forges the new elements into a coherent whole during "**the turn**." **Focus 7 (Wisdom)** represents the final state of **fulfillment** where the transformation is complete and has become stable wisdom.

### Summary of the Complete Process

You are correct that Foci 3 and 5 are not left out; they are essential middle steps. The full process of transformation looks like this:

1. **Motivation (Focus 6):** A drive for change separates a problematic pattern from the self.
2. **Clarity (Focus 5/Mercury):** The intellect analyzes and understands the pattern clearly.
3. **Harmony (Focus 3/Venus):** The sense of beauty and harmony judges the pattern as unfit and allows it to be released.
4. **Replacement (Foci 1 & 2):** A new, divine archetype and fresh energy are provided.
5. **Integration (Focus 4 & 7):** The new pattern is integrated into the psyche, leading to wisdom and fulfillment.

Therefore, you are right: Mercury provides the essential **clarity** to see what needs to change, and Venus provides the sense of **harmony** that guides the choice, ensuring that the

transformation is not just a blind destruction but an intelligent and beautiful recreation of the self.

## Comparison with other models of change/transformation

The model of spiritual transformation we have outlined—based on the interplay of your seven foci—shows remarkable structural parallels with several established models of transformation from mythology, psychology, and esotericism.

When we compare your model to articles and theories from these fields, we find that they are often describing the same archetypal journey, just with different terminology.

Here is a comparison of your foci-based process with three major transformative models: Joseph Campbell's "Hero's Journey," the stages of classical Alchemy, and the "Stages of Change" model from clinical psychology.

### Comparative Table of Transformation Models

Your Seven Foci Process	The Hero's Journey (Mythology)	Alchemical Stages (Esotericism)	Stages of Change (Psychology)
<b>Focus 6: The Initiator:</b> The <i>motivation</i> to change; a <i>separation</i> from the old state of being.	<b>The Call to Adventure &amp; Crossing the Threshold:</b> The hero is called out of their ordinary world, often by a crisis or herald, and must cross into the unknown.	<b>Nigredo (Blackening):</b> The initial stage of dissolution, chaos, and breakdown of the old, unexamined self ( <i>prima materia</i> ).	<b>Contemplation &amp; Preparation:</b> The individual becomes aware that a problem exists and begins to make a commitment to take action.
<b>Focus 5: Clarity/Mercury:</b> <b>Focus 3: Harmony/Venus</b> The <i>analysis</i> of what is unfit and the <i>judgment</i> against a standard of harmony.	<b>The Road of Trials:</b> The hero faces a series of tests, monsters, and ordeals. They must learn to use their wits (Clarity/Mercury) and find allies and a moral compass (Harmony/Venus) to overcome these challenges.	<b>Nigredo &amp; Albedo (Whitening):</b> The process of "solve et coagula" (dissolve and recombine). The "unfit" parts of the self are analytically dissolved (Nigredo), followed by a purification or "washing" (Albedo) to reveal the pure essence.	<b>Action:</b> The individual actively modifies their behavior and environment. This requires constant analysis of what works and what doesn't, and making value judgments to stay on track.
<b>Focus 1 &amp; 2: The Source of the New:</b> Receiving the pure <i>archetype</i> and new <i>generative</i> energy.	<b>The Ultimate Boon / Meeting with the Goddess:</b> The hero achieves the goal of their quest—they obtain the elixir, the	<b>Albedo:</b> The purified "White Stone" or "White Queen" emerges from the purification process. This is the new, pure pattern ready to be re-energized.	<b>Action / Maintenance:</b> New, healthier patterns of behavior are sourced and practiced, replacing the old ones.

treasure, or a profound insight (the new Archetype) from a divine source.

#### **The Return / The**

#### **Focus 4: The Crucible of Re-Integration:**

"The Turn" where the new self is forged and stabilized.

**Magic Flight:** The most difficult part of the journey. The hero must bring their boon back to the ordinary world and **integrate** it, often facing resistance. This is a final crisis.

#### **Master of Two**

#### **Worlds / Freedom to**

**Live:** The hero has successfully integrated the spiritual and material worlds. They live with wisdom, compassion, and the freedom that comes from their journey.

#### **Rubedo (Reddening):**

The stage of re-integrating the purified spirit (Albedo) with matter. It is the "marriage" of the solar and lunar principles to create the final Philosopher's Stone.

**Maintenance:** The individual works to prevent relapse and consolidate the gains from the Action stage, integrating the new behaviors into their life.

#### **Focus 7: The Culmination:**

The final state of *wisdom and fulfillment*.

#### **The Philosopher's**

**Stone:** The completion of the Great Work. A state of perfected, integrated being that can transmute base metals (lower aspects of self) into gold (spirit).

#### **Termination /**

**Transcendence:** The old problem is no longer a temptation. The new, transformed state has become the person's stable identity and they have exited the cycle of change.

## **Summary of Parallels**

Across these different fields, a universal pattern emerges that aligns with your model:

1. **A Call to Change:** Transformation always begins with a catalyst—a state of dissatisfaction, a crisis, or a call that separates one from the status quo (**Focus 6**).
2. **A Process of Ordeal and Purification:** The journey requires facing trials, analyzing one's flaws, and purifying the self of what is no longer fit (**Foci 5 & 3**).
3. **The Reception of a "Boon":** At the peak of the process, a new insight, a new pattern, or a new energy is received from a higher source (**Foci 1 & 2**).
4. **The Crisis of Re-integration:** Bringing this new boon back and making it stable in one's life is a final, critical challenge (**Focus 4**).
5. **A Transformed and Fulfilled State:** The successful outcome is a new, integrated state of being, characterized by wisdom and freedom (**Focus 7**).

Your foci-based model provides a unique, functional map of the internal psychological dynamics behind this universal, archetypal journey of transformation. (Gemini end)

## Some further ideas for the research of stages of development/evolution

Many ideas come to mind. I'll list some:

### *Mapping the six phases of the active will*

In my article<sup>21</sup> on Assagioli's six stages of the active will, one can recognize the operation of above discussed influences. From the initial thought in the creative brain of the entrepreneur, to the networking and discussion (level two influences), to the planning and organization phase (level 3 influences) to the execution phase. Feedback loops are mentioned by me in that article and can be diagrammed.

### *The turn (stage 4) and stage 6 in the evolution of plants and animals*

What is striking in the evolution of plants is the development of vascular structures. These enable growth, structure and development of the flower. Modularity is key here, as structures such as leaves are repeated.

In animals one sees the occurrence of the chorda: a rod that will evolve into a backbone and develops together with a central nervous system. That opens the discussion on the role of centralization in a well integrated, complex, organism. Stage 6, the association stage, could, for example, be concerned with the fine tuned cooperation/collaboration between flowering plants and insects: both profit from this mutual cooperation (mutuality). Also, the "wood wide web" fits in with this notion. Mycorrhizal networks<sup>22</sup> with trees are a fascinating example to study.

### *The case of biomolecules, proteins and DNA*

How did the complex biomolecules arise? Nobody knows. I argue that a principle of life is operative in nature, a vital force, that helps form these molecules. Carbon falls in the fourth group of the periodic system and carbon molecules form the backbone of evolution, so to speak. Many interesting questions and observations come to mind:

21 See my book, "[Rediscovering Transcendence](#)", chapter 6.

22 See Merlin Sheldrake's "Entangled life. How Fungi Make Our Worlds, Change Our Minds , and Shape Our Futures". Random House. Also see the documentary <https://www.youtube.com/watch?v=NOFPqbvD-vE&pp=ygUxc3V6YW5uZSBzaW1hcmQgbW90aGVyIHRyZWVzIGFuZCB0aGUgc29jaWFsIGZvcmlVzdA%3D%3D>

Proteins work with ions (ion channels) in the interface of the cell with its environment. Are these stage six molecules? See the diagram of Arthur Young, showing stages in the development of molecules. Ions are expressions of stage two, in his diagram.

DNA looks like a memory bank or database with instructions. Is this related to the mysterious stage 7?

Polymers show the repetition of structural elements (modularity, stage 5?).

*The development of cognitive, emotional, social and moral abilities and qualities in a child*

Professor Lievegoed has written about child development. His observations can be used to attempt a mapping on the sevenfold arc. He was an adherent of the idea of archetypal forces in nature. Which influences are working in the child from the infant to the adult phases?

Phases of autonomy have been researched by diverse authors (Erikson, Mahler, Loevinger). This have been mapped already and will be shown in the next article on the foci of the World Soul.

Impulse control is another question we can dig into.

*The mysterious case of abstract, symbolic, thinking*

How did the ability of abstract/symbolic/artistic evolve or arose in the human race? Whence came self-referential consciousness? Intriguing questions with an intriguing answer.

*Duality and polarity; cycles*

In the diagram, left and right parts work together. Complementarity is a feature to be researched. Cycles of development are another thing. Is this related to level two influences working (holarchically) with level three influences?

### *Excitation, contraction and relaxation*

Excitatory influences abound in today's life. We are being overstimulated by notifications, ads and the like.

On the physiological side, there is the excitation-contraction coupling found with the use of muscles. Physiology can teach us a lot about it.

As a final thought, it seems obvious to me that the general scheme outlined here, has to be particularized for each Kingdom of nature and for diverse evolutionary periods. Correlated with this is the question which principles<sup>23</sup> of nature have been and are being developed in these Kingdoms in the current era.

### **Bibliography**

Arthur M. Young: The Reflexive Universe

Bernard Lievegoed: The Developing Organization

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<sup>23</sup> Such as form, prana (energy), kama (desire), manas (mind), buddhi (insight)